A CRITICAL SURVEY

OF

THE TAMIL LEXICON

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G. DEVANESAN

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of

TH[illegible] MADRAS UNIVERSITY TAMIL LEXICON

by

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to

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for favour of

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THE

PREFACE

A critical report of this character has long been a [F deratum, as the Tamil Lexicon which doesn't present il in a favourable colour, is a sealed book to the highest horities of the University.

The main Lexicon and the Supplement have been treated as one, for the purpose of pointing out the various defects thereof.

The abbreviations and diacritical marks used in this Report, are the same as those in the Lexicon.

Salem,
17—6—'55.

G. D.

CONTENTS

PREFACE

THE SURVEY

Page

PREAMBLE ... 1

I. DEFECTS RELATING TO WORDS. ... 2

1. Incomprehensiveness of vocabulary 2
   (1) Simple words 2
   (2) Compound words 4
   (3) Idioms and phrases 5
   (4) Words in pairs 6
2. Absence of alternate forms of nouns 7
3. Absence of infinitive and other grammitical forms of verbs 8
   (1) Intransitive verbs 8
   (2) Same word used as different parts of speech ... 8
   (3) Idiomatic infinitives of verbs ... 8
4. Non-treatment of components of compound words in their individual form 8
5. Non-treatment of Redundant forms of words ... 8
6. Non-treatment of words occuring in illustrative quotations 9
7. Treatment of vulgar forms of words 9
   (1) Vulgar forms alone 9
   (2) Vulgar forms as well as correct forms ... 10
   (3) Vulgar and foreignised forms 10
8. Treatment of erroneous forms of words 11
9. Unnecessary treatment of certain compound words 11
10. Incorporation of numerous and unnecessary foreign words 12
    (1) Naturalised forms 12
    (2) Foreign forms 12

11. Double treatment of foreign words 17
12. Multi-forms of foreign words unnecessary for Tamil.. 18
13. Absence of cognates 18
14. Absence of provincial words 19
15. Erroneous use of postpositions 19
16. Misspelling of words 19
17. Misleading nature of the method of transliteration adopted 20

II. DEFECTS RELATING TO SIGNIFICANCE 21

1. Absence of definition or meaning 21
2. Erroneousness of definition or meaning ... 21
3. Inadequacy of definition or meaning 22
4. Inexhaustiveness of meanings of words ... 24
5. Want of chronological or logical order of meanings 25
6. Absence of meaning or explanation of words in Tamil 25
7. Non-discrimination of synonyms 26
8. Non-distinction of opposites 27
9. Non-mention of Number of certain imperative auxiliaries 28
10. Absence of example or illustration 29
11. Repetition of definitions 29
12. Erroneous use of grammatical terms 30

III. DEFECTS RELATING TO DERIVATION. 31

1. Misrepresentation of Tamii words as Sanskrit 31
2. Absence of information as to origin of words 35
3. Erroneousness of derivation 36
4. Indeterminateness of derivation 37
5. Reverseness of derivation 37
6. Mis-splitting of compound words 38

Misrepresentation of the same word as different homonyms 39
Misrepresentation of different homonyms as the same word 40

ECTS RELATING TO THE PLAN OF THE LEXICON 40

Non-differentiation of primitives and derivatives by typographical device 40
Non-enumeration of species under genera 41

V DEFECTS RELATING TO THE WORK OF THE EDITORIAL STAFF. 42

1. Lengthiness of the Corrigenda list 42
2. Inexhaustiveness of the Corrigenda list ... 42

SUGGESTIONS FOR THE IMPROVEMENT OF THE LEXICON. 48

Gentlemen,

As a result of my laborious research in comparative philology in general and Dravidian philology in particular, for the past thirty years, I feel constrained in all humility to submit the following report on the University Tamil Lexicon, for your immediate and earnest consideration, praying at the same time not to misunderstand my sincere effort aimed at revealing a prodigious truth of widest human interest, embracing three branches of studies, viz., Tamil language and literature, comparative philology and Indian history, if not Indo-Aryan.

The Preface of the syndicate to the Lexicon, states the three desiderata sought to be met by the Lexicon, as follows :-

1. "The Lexicon should satisfy the Tamil scholars of the orthodox style by EXTENDED INVESTIGATION of obscure words and by CAREFUL ELUCIDATION of words, rarely, if ever used and words used in technical senses, as in Jaina, Medical, Astrological and other literature.....

2. "It shall satisfy the ideal of Western Scholarship by bringing out the PHILOLOGICAL RELATIONS of Tamil with other languages.

3. "It should serve the need of the large majority of the Tamil people and those acquainted with English by giving them an ACCURATE, COMPLETE AND UP-TO-DATE dictionary, clearly explaining the words used in spoken and literary Tamil in terms of English words and idioms."

Thus it was suggested, that the work should be a standard and first-class dictionary "at once many-sided and comprehensive and edited on critical and scientific principles."

The work on the Lexicon commenced in Jan. 1913, and dragged on to the very end of 1939, i. e. for a pretty long

period of 27 years. The total cost of production of the Lexicon has come to more than Rs. 4,10,000. Yet, it is not a work worthy of its subject and a publication worthy of the University.

It is true that the Lexicon has made an advance on the previous lexicons in many respects; but, considering the gravity of the defects of the Lexicon in regard to certain vital features of lexicography, it is not to be commended as a stupendous achievement. Since the publication of the Lexicon Supplement, I have been criticising the Lexicon orally and in writing, but hitherto it has never been taken note of and hence this direct report.

The Defects of the Lexicon are fivefold and ramify into forty varieties on the whole. The major heads under which they fall are, (1) those relating to words, (2) those relating to significance, (3) those relating to derivation, (4) those relating to the plan of the work, and (5) those relating to the work of the editiorial staff.

I Defects relating to Words

1. Incomprehensiveness of vocabulary.

One of the most serious defects of the Lexicon is the omission of a large number of important words in it, and those words belong to all the five categories of lexical matter treated of in the Lexicon, viz,, (1) simple words, (2) compound words (3) idioms, (4) phrases, and (5) words in pairs.

E. g.

(1) Simple words:

அம்பாளை, n. A species of tree.

அமுக்கலான். n. A medicinal shrub.

அரணை, n. The gums.

~~அலவிரல், n. A part of the palmyra tree.~~

இள-த்தல். v. To become tender.

உரம்பு, n. A herbacions plant.

ஊதி, n. A wind instrument.

கதண்டு, n. A sea-fish. —

கருத்தை, n. She who or that which is black.

காம்பு-தல், v. To become insipid, as food-stuff.

குமுறி, n. A variety of pigeon which produces the sound 'gum' at pleasure.

கூந்தை, n. A tender palmyra fruit denuded of its pulpy kernel.

~~சப்பு, n. A beat on the right-side of *miratankam*.~~

சிலுப்பி, n. A churning staff.

சிவத்தை, n. She who or that which is red or brown.

சின்னான், n. A small boy, a short and lean man.

தக்கட்டி, n. A wild berry, a small boil on the eye-lid.

தடிம்பல், n. Bulk, thickness.

தொளுமான், | தொளுத்தை | n. A species of fresh-water fish attaining 1 ft. in length.

நெக்கிணி, n. A species of tree.

நோங்கு-தல், v. To become strongly inclined to go home when at work, as a domesticated animal.

பரக்கை, n. A foppish woman.

புக்கா, n. A variety of pigeon, which swells its throat at pleasure.

புடங்கு, n. Hollow in the nape.

போஞ்சான் < போன்றான், n. A frail structure, a worthless imitation.

போந்தான், n. A variety of fowl.

மீ-தல், v. intr. To remain, to be left behind, to revive.

மீ-த்தல், v. tr. To save, to lay by.

மோள்-(ளு)தல், v. intr. To urinate.

This is the only word current among the Tinnevelly peasants for urination and is regularly and fully conjugated as an intransitive verb.

வழமை, n. Custom.
~~வழுவை, n. Elephant.~~

(2) Compound words :

அசையாக்கட்டை, n. A species of plant.
அஞ்சறைப்பெட்டி முறுக்கு, n. A kind of flour-cake.
அடங்காமரம், n. A species of tree.
உப்புத்தியல், n. A kind of curry broth prepared with salt and dried fish.
உலையாப்பம், n. A kind of steamed rice cake.
ஒட்டியடைந்த நேரம், n. About 6–30 p. m. as the time for cattle to settle for sleep after being driven home from pasture.
குச்சுக்கிழங்கு, n. Tapioca.
கொத்துக்காரச்சம்மட்டி, n. A medicinal plant.
கொறுகலப்பை, n. Orion.
கோட்டான்காய், n. Blighted cocoanut.
சட்டாலொட்டா < சட்டியிலொட்டா, n. A sea-fish.
செஞ்செவ்வாப்பு, n. Unhealthy colour of a new inphant, as patches of red on the skin, dis. from கருஞ்செவ்வாப்பு.
தலைவெட்டிக்கருவாடு, n. A variety of dried fish usually sold without the head.
~~தழுதணை, n. destruction.~~
நடுவிருக்கை, n. An ancient judicial officer.
நாய்ச்சுறு, n. A variety of shark.
பத்தநடை, (பற்றுநடை) n. Strip of ground over which *kapilai* bulls are driven.
பேய் வெள்ளரி, n. A variety of cucumber.
போரவை, n. An ancient military institute.
மயிர்க்கிழங்கு, n. A species of edible tuber.
முள்ளரம், n. A kind of file.
மூவடி முக்கால், n. A name of *Venba* metre.
வண்ணான் தாழி, n. A game of children.
வெள்ளப்பம், n. A kind of cake.

வேப்பிலைக்கெண்டை, n. A variety of *kendai* fish
வைத்தூற்றி, n. Funnel (Nanj).

In order to give an idea of the vastness of the number of compound words left out in the Lexicon, I subjoin two short lists of select compound words beginning with அ.

அஞ்சுமணிப்பூ
அஞ்ஞாப்பள்ளர்
அடக்கவிலை
அடித்துப்பிடுங்குகிற சுத்தியல்
அந்தரக்கோல்
அபிஞை
அரசப்பள்ளி
அரசிலை வாளி
அரிசிக்களா
அரிசித்தழுப்பு
அரிப்புவலை
அல்லித்தேங்காய்
அவக்காச்சி
அறுவாள்

அரைக்காற்சட்டை
அரைக்கைச்சட்டை
அரைச்சாப்பாடு
அரைச்சாப்பு
அரைச்சீட்டு
அரைச்சீர்
அரைத்தவளை
அரைப்பட்டம்
அரைப்பள்ளி
அரைப்புள்ளி
அரைப்பேச்சு
அரையெழுத்து
அரைவகுப்பு
அரைவயிறு
அரைவெட்டு
அரைவேக்காடு

(3) IDIOMS AND PHRASES :

அடித்துப்பேசுதல்
அடித்தொண்டையிற் பேசுதல்
அடிமடியில் நெருப்பைக்கட்டுதல்
அடிமேலடியடித்தல்
அடியெடுத்துக்கொடுத்தல்
அடுத்துக்கெடுத்தல்
கல்லிப்பேசுதல்
சும்மாயிருத்தல்
தாக்குப்பிடித்தல்
நட்டுக்கொண்டுநிற்றல்
பழையபல்லவி பாடுதல்

மொல்லையிற்போடுதல்
வாய்க்குங்கைக்குமாயிருத்தல்.

(4) WORDS IN PAIRS:

அக்காடி ஆத்தாடி
(அங்குமிங்கும்)
அச்சலத்தி புச்சலத்தி
அஞ்சிலே பிஞ்சிலே
'அட்டலங்காய் புட்டலங்காய்'
அடக்கவொடுக்கம்
அடக்கியொடுக்கி
அடிப்பும் அணைப்பும்
அடியுங்குத்தும்
அடியும் உதையும்
அடுப்புந்துடுப்பும்
அண்டபிண்டம்
அண்டைவீடு அடுத்தவீடு
அப்பா சாமீ
அப்பாடா அம்மாடா
அப்படியிப்படி
அம்மா தாயே
அயர்த்தது மறந்தது
அரிசி தவசி
அருமை பெருமை
அரைவயிறுங்குறைவயிறும்
அலுக்கிக்குலுக்கி
அலுங்கிக் குலுங்கி
அலுத்துப் புலுத்து
அலைத்துக் குலைத்து
அலைந்து குலைந்து
அழன்று குழன்று
அழிந்து ஒழிந்து
அழுகையுங் கண்ணீரும்
அழுங்கிப்புழுங்கி
அழுத்தந்திருத்தம்
அழுது தொழுது

அறிந்து தெரிந்து
அறிவு ஆற்றல்
அறுக்கப் பொறுக்க
அன்று மறுநாள்
அன்னந்தண்ணீர்
அன்னலுந்துன்னலும்

Words in pairs that have not found a place in the Lexicon number several hundreds, and these with the other categories of word-material come to several thousands.

In recording certain customs and practices, only the names of the objects involved in them are mentioned, and not the idiomatic verbs that always go along with them.

E. g.	Name of object.	Verb omitted.
	கொடும்பாவி	கட்டியிழுத்தல்
	மாவிளக்கு	எடுத்தல்

2. Absence of alternate forms of words.

E. g. (1) Nouns :

Word given	Alternate form omitted.
அடுப்பங்கரை	அடுப்பங்கடை
அடைக்கலாங்குருவி	அடைக்கலத்தான்
எத்தாப்பு	எத்தாப்பு
கணியான்	கணியன்
குறவை	குறத்தை
கொட்டன்	கொட்டலான்
துடுமை	துடும்பு
தொலி	தொலும்பு
பத்துமாற்றுத்தங்கம்	பத்தரைமாற்றுத்தங்கம்

The verb வேதல் 'to burn', has another form 'வேகு' in its imperative singular form which is not given in the Lexicon.

3. Absence of infinitive and other grammatical forms of verbs.

(2) INTRANSITIVE VERBS:

Transitive form given	Intransitive form or sense omitted
உசுப்பு	உசும்பு (sense)
உணத்து	உண (form)

(3) SAME WORDS USED AS DIFFERENT PARTS OF SPEECH.

Word	Part of speech treated	Part of speech untreated
அது	pron.	adj. e. g. அதுபோது
அழகு	n.	,, ,, அழகுதுரை
		அழகுதேமல்
		அழகுசெண்டு

(4) IDIOMATIC INFINITIVES OF VERBS:

Verb given	Idiomatic infinitive not given
அண்ணாத்தல்	அண்ணாக்க, adv.
மேலாதல்	மேலாக, adv.

4. Non-treatment of components of compound words in their Individual form.

E. g. Compound form treated of.	Component not treated of.
அண்டிமாங்கொட்டை	அண்டிமா
அண்டிதள்ளுகை	அண்டி
தொண்ணைத்தடி	தொண்ணை

5. Non-treatment of redundant forms of words.

E. g. Normal form treated	Redundant form not treated
அரைஞாண்	அரைஞாண் கயிறு
	,, கொடி

6. Non-treatment of words occurring in illustrative quotations.

Some terms, though occurring in the illustrative quotations given under their similars, or opposites, have not been noticed and hence have received no separate treatment. For instance, உடும்போடி (land given up in consequence of an iguana having run over it) which is generally classed with ஆமைதவழி (land given up in consequence of a tortoise having crawled over it) as a form of waste land, is not treated of in a separate article, though it occurs in the inscriptional ~~of~~ phrase "உடும்போடி ஆமை தவழி புற்றும்" quoted in illustration of ஆமைதவழி.

Similarly, குறித்துவருகிளவி and சிறிய திருவடி have not been favoured with separate treatment, though they are quoted or given under their opposites நிறுத்த சொல் aud பெரிய திருவடி respectively.

7. Treatment of vulgar forms of words.

(1) TREATMENT OF VULGAR FORMS ALONE:

E. g.	Vulgar form treated	Correct form not treated
	அண்ணாக்கயிறு	அரைஞாட்கயிறு
	ஆமக்கன்	ஆண்மகன் (husband)
	கடிச்சவாய் தடிச்சான்	கடித்தவாய் தடித்தான்
	பிடிச்சுராவி	பிடித்தராவி
	பொட்டச்சி	பெட்டைச்சி
	~~பொட்டை~~	பெட்டை

The correct forms சாயுங்காலம் and சாயுந்தரம் have not found favour with the editorial staff, but only their corrupt forms சாயங்காலம் and சாயந்தரம்.

The following entry in the Lexicon is ridiculous in the extreme.

“ அர்ணுள், arnal, n. Vulg. for அரைநாண். அர்ணுட்கொடி, அர்ணுட்கயிறு.” (Vol. I. p. 113)

(2) Treatment of vulgar as well as correct forms:

E. g. Correct form	Vulgar form
அகப்பை	ஆப்பை
அஞ்சறைப்பெட்டி	அஞ்சலப்பெட்டி, அஞ்சாரப்பெட்டி
அடைய வளைந்தான்	அடைய வளைஞ்சான்
அப்பளம்	அப்பளாம்
அப்போது	அப்பம், அப்போ.
கடைத்தேறு	கடத்தேறு
இடைகழி	இரேழி, ரேழி
இரண்டு	ரெண்டு
இரா	ரா
சேவல்	சாவல்
பட்டறை	பட்டரை
நிரம்ப	ரெம்ப, ரொம்ப
வாங்குதல்	வேங்குதல்

The occurrence of the form அவ்வப்போது in the Lexicon is entirely due to the etymologising of the form அப்பப்போ, which is treated as a regular word.

The inclusion of the forms வரச்சூலை, வரட்சி, வரட்சுண்டி வரட்சூலை, வரட்சொறி, வரட்டடைப்பான், வரட்டி, வரட்டுதல், வரட்டு, வரட்டுச்சோகை, வரட்டுப்பசு etc. in the Lexicon, only tends to unstandardising of all words which contain a hard ற.

(3) Treatment of vulgar and foreignised forms:

E. g. Natural form	Foreignised form
உயர்த்தி	உசத்தி, ஒஸ்தி
சட்டுப்புட்டு	ஜட்பட்
சல்லி	ஜல்லி
சடைக்குச்சு	ஜடகொச்சு

Even correction of vulgar forms of words is the business of special grammars, and does not fall within the province of a lexicon at all. Then how much improper would it be for the University Tamil Lexicon to accept and standardise all sorts of verbal vulgarism?

8. Treatment of erroneous froms of words.

E. g. Erroneous	Corrected
அரிவாள்மணைப்பூண்டு	அரிவாள்முனைப்பூண்டு
ஆமவடை	ஆமைவடை
கிழியஞ்சட்டி	கிழியஞ்சிட்டி
நாசமற்றுப்போவான்	நாசமுற்றுப்போவான்
பாளையரிவாள்	பாளையறுவாள்
பொட்டைக்காடு	பொட்டற்காடு
வீச்சரிவாள்	வீச்சறுவாள்
வெட்டரிவாள்	வெட்டறுவாள்

நாழ் is given in the Lexicon as an alternate form of நாள், and Kambar is quoted in support of this. Kambar was authorised to use the form only under poetic licence, in order that it might rhyme with the words யாழ், வாழ், and பாழ், and hence it cannot be used in prose on any account.

9. Unnecessary treatment of certain compound words.

E. g. அணியிழை (அன்மொழித்தொகை)
அத்தத்தாவெனல்
முக்குழிச்சட்டி

அத்தத்தா is only a repetition of the word அத்தா the vocative of அத்தன், 'father.'

There are cake-pans with a single depression and more than three upto twelve, and each of them has a name according to the number of depressions in it.

Compound words of the category of அன்மொழித்தொகை are not only unstandardised but also unlimited in number, and

hence it is not desirable to treat such compounds as regular words.

10. Incorporation of numerous and necessary foreign words.

E. g. (1) NATURALISED FORMS:

Sanskrit	Semitic	English
அக்கியாதம்	இசுமு	அண்டிமாண்டு
அக்கியானம்	இசோப்	அவிடவெட்டு
அக்கிரணி	இத்தத்து	கேசு
அக்கிராகியம்	இத்தா	கோர்ட்டு
அக்கிரேசரன்	இத்திகாத்து	சிக்கு
அக்கினிசகன்	இத்திகாபு	சோப்பு
அக்கினிசாட்சியாய்	இத்திபார்	துருப்பு
அக்கினிட்டி	இத்திராசு	நம்பர்
அக்கினித்தம்பம்	இத்திலா	பாசு
அக்கினி நட்சத்திரம்	இதிபாரா	பாட்டில்
அக்கினிப்பிரவேசம்	இந்துவி	புலீன்
அக்கினிப்பரீட்சை	இப்பா	வங்கி
அக்கினி பாதை	இபாதத்து	வாரண்டு
அக்கினிபூ	இபாரத்து	
அக்கினியாதானம்	இபுதார்	
	இபுனு	

(2) FOREIGN FORMS:

Sanskrit	Semitic	English
ஜ்ரும்பா	இஜ்ஜத்து	டக்கு
ஜகத்ஜ்யோதி	இஜாபா	டயன் (time)
ஜகதீஸ்வரன்	இஜார்நாமா	டீ (tea)
ஜங்கமலிங்கம்	இஜாரா	டெலிபோன்
ஜங்காரம்	இஜாஸத்து	டைகிளாட்டு
ஜஞ்ஜாமாருதம்	இஷா	டை (யடித்தல்)
ஜபாகுஸுமம்	இஷாரா	பலஞ்ஜீப்மத்தான்
ஜம்புத்வீபம்	இஷுக்கு	காயீ

ஜயகோஷம்	இஷுராக்கு	நோட்டேபாண்ட்
ஜயவிஜயீபவ	இஸ்கால்	ரசீது
ஜர்ஜ்ஜரம்	இஸ்தவா	ரப்பு (rough)
ஜலத்வேஷரோகம்	இஸ்திக்பார்	ரயில்பாக்
ஜலஸ்தம்போதரம்	இஸ்திமிரார்	ராங்கி
ஜன்மஸ்வபாவம்	இஸ்தியார்	ரீப்பர்
ஜன்மோத்ஸவம்	இஸ்திலாக்கு	ரூலர்
ஜனரஞ்ஜகம்	இஸ்ஸா	ஜட்ஜி
ஜஹதஜஹல்லக்ஷணை	இஸுராபு	ஜோக்கு
	இஹஸான்	ஷாப்பு

One is at a loss to know, the sanction by which such Sanskrit compounds, as ரக்திஷ்டீவி சந்நிபாத சுரம், பரியநுயோச்சியோபேக்ஷணம், ஜஹத ஜஹல்லக்ஷணை, ஸ்படிகஜபா குஸுமநியாயம் have been admitted into the Tamil Lexicon.

Thousands of Sanskrit words and hundreds of Semitic words, which do not deserve a place in a Tamil dictionary, have been unnecessarily incorporated in the Lexicon, only to adulterate Tamil and reduce it to a barbarous jargon, and thereby briug it far down in the estimation of foreigners. There are several peoples and communities in Tamil Nad, which freely use an enormous number of foreign words in their every-day speech, owing to their religious and cultural contact with foreign nations. Such words ought to have been collected in a separate book or volume, for the benefit and guidance of officials and others. Their inclusion in the Lexicon detracts from the dignity of 'Tamil Lexicon.' It would have been more appropriate if the Lexicon had been entitled South Indian Lexicon.

The fact that Tamil Nad was under the Muhammadan rule for a time, does not justify in the least the inclusion of Urdu or Semitic words in the Lexicon, as the land had also been under the sway of the Singalese, the Maharattas, the British, the French, the Portuguese and the Dutch, at different times either wholly or partially.

Words should be voluntarily borrowed by a nation from a foreign language, if at all it is done to supply a real deficiency. Otherwise, they may be thrown overboard at any time. Judging by the standard of English, it is very often expressed both in the press and on the platform, that Tamil would only be enriched in proportion to the extent of words it borrows from other languages. But, experience has proved that Tamil would only be pauperised immediately and strangled to death in course of time, by indiscriminate borrowing of words. The seeming growth of Tamil owing to the intrusion of foreign words during the recent centuries, is only a morbid one similar to the swelling of a rheumatic patient, and as a result of this, many a precious Tamil word has either gone into oblivion, or has become or is becoming obsolete.

E. g.	INTRUDING FOREIGN WORD	OBSOLETE OR OBSOLESCENT NATIVE WORD
Sanskrit:	இருதயம்	நெஞ்சம், நெஞ்சாங்குலை, மாங்காயீரல்.
	உத்தியோகம்	அலுவல்
	உபாத்தியாயர்	ஆசிரியர்
	கர்த்தா	தலைவன், வினைமுதல்
	சங்கீதம்	இசை, இன்னிசை
	சனி(க்கிழமை)	காரி
	சிகிச்சை	பண்டுவம்
	தந்தம்	மருப்பு
	தருமம்	அறம்
	திருப்தி	பொந்திகை
	நஷ்டம்	இழப்பு
	பாஷை	மொழி
	பிக்ஷை	ஐயம், இரப்பு
	மிருகம்	விலங்கு
	மைத்துனன்	அளியன்
	யஜமான்	ஆண்டை, தலைவன்
	ராகம்	பண்

லாபம்	ஊதியம்
வாத்தியம்	இயம்
Semitic :- கச்சேரி	மன்று, அரங்கு
கிராக்கி	அருந்தல்
சவால் (விடுதல்)	அறைகூவல்
சபாஷ்	அழகு! அருமை!
சிபார்சு	தகவுரை, பரிந்துரை
தகரார்	தடை, சச்சரவு
தகவல்	சேதி
பர்வா (யில்லை)	தாவில்லை
பாக்கி	நிலுவை
பேஷ்	மிக நன்று! நேர்த்தி!
ராசி	ஒப்புரவு
ராஜிநாமா	விட்டுவிடுகை
ராஜிநாமா (செய்தல்)	விட்டுவிடுதல்
வசூல்	தண்டல்
வார்சு	பிறங்கடை
ஸாமான்	பண்டம், உருப்படி
ஷோக்கு	பகட்டு, தளுக்கு

In addition to the hundreds of unnecessary administrative terms of the Semitic stock, an enormous number of ordinary words, mostly of the same origin, have been incorporated in the Lexicon, as if it were an international dictionary.

E. g.

அப்ஜூத்	- P. மிகுதி	மஷால்	- U. விளக்கு
அவ்வல்	- A. முதலாம்	யாது	- U. ஞாபகம்
ஆலம்	- A. உலகம்	ரப்	- A. கடவுள்
கஜ்ஜியா	- U. சண்டை	ரூப்ரூப்	- P. முன்னிலையில்
சஜா	- U. தண்டனை	லக்கிடி	- H. விறகு
டர்	- H. அச்சம்	லுக்சான்	- A. இழப்பு
டீக்கு	- U. மிடுக்கு	வாஜீபி	- U. வழக்கம்
தமாம்	- U. முழுதும்	ஜுலும்	- A. கொடுமை

பஜீத்து	- U. அவமானம்	ரூஹ்	- A. ஆன்மா
பேஷக்	- U. ஐயமின்றி	ஹுக்கும்	- U. உத்தரவு

No one who has the least common sense, would ever say, that these words can enrich Tamil in any manner, and there is no justification at all for the inclusion of the names of the Arabic months, such as சபர், ரப்பிலவ்வல், ரப்பிசானி, ரஜப், ஷவ்வால், ஜுல்ஹாத் etc., in the Tamil Lexicon.

The Tamil alphabet does not contain the letters, ஜ, ஶ, ஷ, ஸ, ஹ and க்ஷ. All Tamil grammars extant, though providing for the borrowing of Sanskrit words, strictly forbid the use of any foreign word without first tamilising it. In flagrant violation of all the rules laid down in grammars regarding naturalisation of foreign wors, the Lexicon has admitted thousands of foreign words in which as many foreign letters as possible occur initially, medially and finally. Further all sorts of letters strictly prohibited by all standard Tamil grammars to be initial, final and successional in Tamil words, occur so in a great number of words treated of in the Lexicon.

E. g.	Initial	Final	Successional
	டம்ளர்	சநி	காப்தாரி
	த்ரப்ஸம் (Brah.)	ரப்	ரக்தம்
	ரஹ்மத்	ரயத்	ரத்னம்
	வோரகம்	ஷட்	ஜிஹ்வா

It may be argued, that those words are sanctioned by usage both literary and colloquial. But, it must be remembered, that owing to the evil effects of the age-long caste system, the Tamil nation had been plunged into a sort of intellectual inertia and literary hypnotism for the past several centuries, during which, the orthodox school of thought had died down owing to lack of royal and public support, and all sorts of anti-Tamilian elements had crept into Tamil language and literature.

This state of affairs is in a way reflected, I think, in the following passage of the convocation address delivered by Colonel R. M. MacDonald in Madras in 1877.

"About 20 years ago, Dr. Caldwell remarked that for the last one hundred and fifty years the Dravidian mind appeared to have sunk into a state of lethargy, scarcely any Tamil poem or treatise of any real value having appeared, except such as had been composed by European Missionaries, and he ascribed this stagnation to the natural tendency to decay and death, which is inherent in a system of slavery to great names."

Now that the Tamil nation has been roused from its literary slumber by several factors, the orthodox school has been revived and strengthened by the late savant Maraimalai Adigal, and the Tamil Renaissance has already dawned upon Tamil Nad. Therefore, it is but natural and proper to eliminate all the extraneous and unwholesome elements that have tended to disfigure Tamil language and literature to a great extent

11. Double treatment of foreign words.

Hundreds of foreign ~~of~~ words have been treated of in the Lexicon, both in their naturalised and foreign forms, separately in the alphabetical order.

E. g.	Naturalised form	Foreign form
	அசகசாந்தரம்	அஜகஜாந்தரம்
	அசாக்கிரதை	அஜாக்கிரதை
	அசாகளத்தனம்	அஜாகளஸ்தனம்
	அட்டகம்	அஷ்டகம்
	அட்டதிக்கயம்	அஷ்டதிக்கஜம்
	அட்டதிக்குப்பாலகர்	அஷ்டதிக்குப்பாலகர்
	அட்டபந்தனம்	அஷ்டபந்தனம்
	அட்டமச்சனி	அஷ்டமச்சனியன்

Owing to this double treatment, many hundreds of word-forms have become redundant, only to increase the bulk of the Lexicon.

Of the two forms of foreign words, only the foreign form seems to have been taken as the standard, by the editorial staff, as the naturalised form is very often referred to the foreign one.

12. Multi-forms of foreign words unnecessary for Tamil.

Many foreign words are given in as many forms as possible, generally not in comformity with the rules of Tamil grammar, in order to increase the bulk of the Lexicon unnecessarily.

E. g. இராக்கதன், இராட்சசன், ராட்சதன், ராக்ஷஸன்.
இருடி, ரிஷி, ருஷி.
இலக்குமி, இலட்சுமி, லட்சுமி, லக்ஷ்மி.
சட்டி, சஷ்டி, ஷஷ்டி.
சபாசு, சவ்வாசு, சவாசு, சபாஷ், ஷபாஷ், ஸபாஷ்.
சிகுவை, ஜிஹ்வா, ஜிஹ்வை.
பாசை, பாடை, பாஷை.
ராக்கடி, ராக்கிடி, ராக்குடி, ராக்கொடி, ராக்கோடி.
ரூப்பு ரூப்பு, ரூப்ரூ, ரூப்ரூப்.
ஜிராயத்து, ஜிராயதி, ஜிராயித்.

13. Absence of cognate words.

In many cases, cognates from Telugu are not given, especially when their curruption has gone very far.

E. g.

Tamil word	Cognate from Tel. not given.
அது	அதி
அவன்	வாடு
உள்	லோ
எழு	லெய்
எழுபது	டெப்பது

என்	எலா
ஒன்பது	தொம்மிதி
நம்பு	நம்மு
நாறு	நாறு
மீது	மீத
வடை	வட

14. Absence of provincial words.

There are many words in the colloquial dialect peculiar to certain localities. A number of them are not to be found in the Lexicon.

E. g. P. Word	Meaning	Locality
அப்படிக்கூடி	By that way	Tirunelveli
அவ்விடத்திற்குள்ளே	There	Salem
அழுவாச்சி	Weeping	,,
எங்கேக்கு	Where	N. Arcot
எந்தண்டை	Which side	,,
ஒடக்கான்	Blood-sucker	Coimbatore
கூடப்போதல்	To be lost	Gobi
தூர்தல்	To enter	N. Arcot
புறனே	Later, subsquently	Salem
பெருக்கான்	Bandicoot	Coimbatore

15. Erroneous use of postposition.

The noun-clause "உணவு முதலியவற்றைத் திரவ பதார்த்தத்தால் கலக்கி உட்கொள்ளுதல்," is given as the meaning of கரைத்துக்குடித்தல் (Vol. III, P. 768).

The word 'திரவபதார்த்தத்தால்' should be 'திரவபதார்த்தத்தில்', as the appropriate postposition here is 'இல்' and not - 'ஆல்'

16. Mis-spelling of words.

The English word 'tumbler' is transliterated in the Lexicon not only into 'டம்ளர்' and 'தமிளர்' but also into

'தமிழர்', a form which is never used in that sense anywhere under the sun. What is more curious is, that the form தமிழர் is taken to be more proper than the form தமிளர்.

The letter 'ழ' is peculiar to Tamil, and is not properly pronounced even in words of which it is an integral part. Tamilians attach much importance to the letter, for the reasons, that it sounds sweet to the Tamil ear, and that it occurs in many words signifying an excellent object or idea. The use of such a letter in the transliteration of an Eglish word is wholly uuwarranted.

Another letter peculiar to Tamil is the hard ற. In many words of semitic origin, it is unscrupulously substituted for the medial or liquid ர.

E. g. குறான், தகாராறு, ஜிறுயதி.

17. Misleading nature of the method of transiliteration adopted.

That the system of trasliteration of Tamil words into Roman script adopted in the Lexicon is not a phonetic representation, is admitted by the Editor himself. A better and closer system could have been adopted, in order to avoid misunderstanding of Tamil phonology by foreigners. Phonic compounds like ***nk, nch, nt, nth, mp,*** are unknown to Tamil phonology, and their counterparts in Tamil have to be represented by ***ng, nj, nd, nd*** and ***mb*** respectively.

Tamil word	Transliteration adopted	Transliteration suggested
அங்கு	Anku	Angu
அஞ்சு	Anchu	Anju
அண்டு	Antu	Andu
அந்து	Anthu	Andu
அம்பு	Ampu	Ambu

In order to have a clear idea of Tamil phonology, it must be borne in mind, that the Tamil surds are not the exact equivalents of the Sanskrit unvoiced unaspirates, but are much softer than them.

II Defects relating to significance.

1. Absence of definition or meaning.

The compound word அன்மொழி, apart from the complex compound அன்மொழித்தொகை, has a meaning of its own as is clear from the following Tolkappiyan sutra (902).

> " முன்மொழி நிலையினும் பின்மொழி நிலையினும்
> இருமொழி மேலும் ஒருங்குடன் நிலையலும்
> அம்மொழி நிலையாது அன்மொழி நிலையலும் "

அன்மொழி which is called புறமொழி by Bavanandi, means 'another word unexpressed'. This is ignored in the Lexicon, அன்மொழி having been simply referred to அன்மொழித் தொகை.

2. Erroneousness of definition or meaning.

The definition of terms or meanings of words given in the Lexicon, are very often wrong either partially or entirely, and this is another major defect of the Lexicon.

E. g.

Word	Erroneous definition or meaning	Correct definition or meaning
ஆப்பம்	Vul. for அப்பம்	A kind of cake diff. from அப்பம்
உரிச்சொல்	qualifying word	poetic idiom
கரிக்கோடிடுதல்	மோவாயில் மயிர் அரும்புதல்	மீசை அரும்புதல்

கற்பயறு	A kind of greengram	A species of gram
குறவை	வரால்	வராலினும் வேறான மீன் வகை
கெண்டைக்கால்	"Ankle as carp-shaped; (கெண்டைமீன் போன்றது) கணைக்கால்"	முழங்காலின் மேற்பகுதி (Shin)
கேருதல்	கோழி முதலியன கொக்கரித்தல்	கோழி முட்டையிடக் கத்துதல்
கொம்மை	பதர்	சிறு கூலங்களின் உமி
சுவரொட்டி	Liver	Spleen
செந்துரிப்போதல்	மண்பாண்டத்தின் ஓட்டையை அரக்காலடைத்தல்	மண் பாண்டத்தின் அடியில் சிறு ஓட்டை விழுதல்
பொத்தி	வரால்	குறவை
மாங்காய், மாங்காயீரல்	Kidney; மூத்திராசயம்	Heart; நெஞ்சாங்குலை

One of the several meanings given of குண்டிக்காய் is 'Heart', and one of those of வரால் is கெண்டை. Both of them are wrong, and never signified by those words.

The idiom அக்கடாவெனல் is not an onomatopoetic expression as defined in the Lexicon, but only an exclamation like அப்பாடா.

The editorial staff seem to have had no first hand knowledge of certain things, and consequently, had relied entirely for their information regarding them on certain untrustworthy word-collections, especially the 'Classified Glossary' of C. Sivaramaiya.

3. Inadequacy of definition or meaning.

This is one of the grave defects in which the Lexicon abounds.

E. g.

Word	Inadequate definition or meaning	Adequate definition or meaning
அன்று	அங்கு	அதோ
உரம் விழுதல்	அசாக்கிரதையாய்க் குழந்தையைத் தூக்குவதாற் சுளுக்கு உண்டாதல்	உரலில் இடிக்கும்போது பக்கத்திலிருக்கும் குழந்தையின் காது தாக்குண்ணுதல்
எத்தாப்பு	வஸ்திரம்	மார்பின் குறுக்காக அணியப்படும் மேலாடை
காக்காய்ப்பிசின்	கருவேலம்பிசின்	கருவேலமரத்தினின்று வடியும் கொறகொறப்பான கரிய போலிப் பிசின்
குக்கல்	நாய்	குள்ளநாய்
குண்டுக்கழுதை	ஆண் கழுதை	இள ஆண் கழுதை
குத்துப்பழி	பெருஞ்சண்டை	கத்திக்குத்து நேருஞ் சண்டை
குளுகுளுத்தல்	அழுகிப்போதல்	மிகக்கனிந்து குழைதல்
கொழுப்புக்குடல்	ஆட்டின் சிறுகுடல்	ஆட்டின் சிலுப்பிக்குடல்
சாலாமாலாவாக	குழப்பமாக	அரைகுறையாய், ஒன்றிரண்டாய்
துரிஞ்சில்	வாவல்	சிறுவௌவால்
பறைமேளம்	தப்பு	பறையரின் தவுல்போன்ற பெரும்பறை
பன்றிவார்	பன்றியின் மாமிசம்	சமைத்த பன்றித்தோல்
பிள்ளையாண்டான்	வாலிபன்	உயர்குடிப்பையன் அல்லது இளைஞன்
பொழுதேறுதல்	காலங்கழிகை	காலங்கழியுமாறு காலைக் கதிரவன் உயர்தல்
மண்ணுக்குப் போடுதல்	கடுஞ்சிறையிலிடுதல்	அந்தமான் போன்ற தீவுச் சிறையிலிடுதல்
வெண்பாப்புலி	ஒரு புலவர்	புகழேந்திப்புலவர்

The idiomatic form of சாலாமாலாவாக is only சாலாமாலா.

4. Inexhaustiveness of meanings of words.

All the meanings of many words, especially basic verbs, are not given in the Lexicon, and this is another great defect characteristic of the work.

E. g.

Word	Additional meaning or meanings omitted
அஃதே	The same
அச்சி	அக்கை
அடைதல், v. tr.	(1) To attain a state, ability or age. (2) To gather or arrange into a heap, as clay, ears of grain etc.
அப்படி	By that way, அந்த வழியாய்
உடக்கு	உடற்கூடு
ஏற்றியிறக்குதல்	(1) உயர்த்தித்தாழ்த்துதல். (2) புகழ்ந்து பழித்தல்.
ஒடியல்	வறுத்து அவிக்கும் முறை
கட்டியடித்தல்	உழுத நிலத்து மண்கட்டிகளை உடைத்தல்
கண்டகம்	ஒரு முகத்தலளவு
கண்வலிப்பூ	காந்தட்பூ
கரித்துணி	கரிப்பாண்டத்தைப் பிடித்திறக்கும் துணி
சக்களத்தி	பயிர்பச்சையுடன் கூடவிளையும் சிறப்புக் களை
சாணை	களத்தில் அமைக்கப்படுங் கதிர்க்குவியல்
சுவரொட்டி	(1) எறிந்தால் சுவரில் ஒட்டக்கூடிய ஒருவகைப் புழு. (2) சுவரில் ஒட்டும் விளம்பரத்தாள்.
செள் (ளு)	பேன்குஞ்சி
தலையாரி	ஒருவகைப் பம்பர விளையாட்டு
தொண்டலம்	கபிலையேற்றச் சாலின் தோல்வால்
பனுக்குதல்	விரல்களை மடக்கி நுண்திறமாய் மிருதங்கம் இயக்குதல்
பெட்டிபோடுதல்	சலவை செய்த துணிகளை இரும்புப் பெட்டியால் தேய்த்தல்

போதும்	ஒக்கும்
மலம் பிஞ்சு	ஒரு மருந்துச்செடி
மேனத்து	சொகுசு

5. Want of chronological or logical order of meanings.

The meanings of the denominative verb களித்தல் are given in the Lexicon in the following order.

(1) To exult, rejoice, glow with delight.
(2) To be intoxicated, to revel, as bees feeding on honey.
(3) To be in rut, as an elephant.
(4) To be proud, vain, conceited.

The verb களித்தல் is derived from the noun கள், and primarily means 'to drink an intoxicating liquor.' Drunkards generally take delight in being intoxicated, and hence, the idea of rejoicing came to be associated with that of intoxication. So, the logical treatment will require the rearrangement of the meanings of the verb களித்தல், in the following order.

(1) To be intoxicated
(2) To be in rut, as an elephant
(3) To exult
(4) To be proud

It is interesting to note, that 'The Concise Oxford Dictionary' follows a similar order in the arrangement of the meanings of the word 'Intoxicate'.

6. Absence of meaning or explanation of words in Tamil.

The meaning of அசாக்கிரதை is given only in English as, "Inattentiveness, heedlessness, carelessness."

அஞ்சுருவாணி is explained in English as "Centre-bolt binding together the five tiers of a car," but, in Tamil, the word அச்சாணி alone is given.

It is very strange to find in some instances, a Sanskrit word given as the meaning, in place of a Tamil one.

E. g. "ஆமென்........Verily, so be it, used by Christians usu. at the close of prayer and hymn; ததாஸ்து."

7. Non-discrimination of synonyms.

Every cultivated language possesses groups of synonyms similar but not identical in meaning. Tamil, as a highly cultivated language, is rich in synonyms; but, their subtle differences have not been brought out in the Lexicon, in many cases.

E. g. அரற்று, அலப்பு, அறை, அன்னம்பாறு, இசை, இயம்பு, இறு, உரை, உளறு, என், ஓது, கத்து, கரை, கழறு, கிள, கிளத்து, குழறு, குறி, கூறு, சாற்று, செப்பு, சொல், நவில், நுதல், நுவல், நொடி, பகர், பறை, பன்னு, பிதற்று, பிணத்து, பீத்து, புகல், புலம்பு, பேசு, மாறு, மிழற்று, முணுமுணு, முழங்கு, முறுமுறு, முனங்கு, மொழி, விடு, வித, விள், விளம்பு etc., are synonymous verbs signifying the different modes of oral expression. The special significance of some of these is either altogether unnoticed or vaguely expressed in the Lexicon.

Word	Special significance
அறை	To speak forcibly
இசை	To give a connected narrative
இயம்பு	To speak in a musical tone
உரை	To make a commentatorial statement or speech.
கழறு	To make an admonitory utterance
குழறு	To speak incoherently, the tongue having failed, as at time of death.
கூறு	To speak with an analytic treatment of the subject.
நவில்	To practise reading with the tongue, as a treatise.

நுதல்	To make a beginning statement
நுவல்	To give or make a didactic speech or statement.
நொடி	To tell a story or riddle
பகர்	To name the price of articles separately, to make a classificatory statement of things.
பன்னு	To relate in detail.
புகல்	To tell any thing with interest or delight.
புலம்பு	To soliloquise.
பேசு	To speak, as a language.
மாறு	To rejoin, to retort.
மிழற்று	(To prattle, as a child), to speak sweetly as a woman.
மொழி	To speak articulately.

According to Tolkappiyar, the interrogative pronouns யாது and எவன், should refer to a partially-known thing and a totally-unknown thing respectively. But, this distinction, is not expressed in the Lexicon.

Bavanandi, the author of Nannool has given eight words for 'preface,' and every one of them has a different shade of meaning. The editorial staff, having not known this fact, have derived the word பதிகம் from the Sanskrit 'pratika.' பதிகம் is a pure Tamil word derived from பத்து, and meaning 'that which gives information on 10 or 11 points relating to a treatise.'

8. Non-distinction of Opposites.

Many things and terms which are opposed to others, are either omitted or undistinguished from their opposites, in the Lexicon.

E. g. ஆணிடி X பெண்ணிடி

ஆணிடி — Thunder that strikes;
பெண்ணிடி — ,, ,, does'nt strike.

இடுமுள்வேலி × முள்வாழ்வேலி

இடுமுள்வேலி — Dead hedge,

முள்வாழ்வேலி — Quickset hedge.

ஒட்டிப்பாடு × வெட்டிப்பாடு

ஒட்டிப்பாடு — To compose a poem in retort using the opponent's phraseology.

வெட்டிப்பாடு — (Given in the Lexicon)

ஒட்டிப்பேசு × வெட்டிப்பேசு

ஒட்டிப்பேசு — To speak for a subject.

வெட்டிப்பேசு — To speak against a subject.

கருங்களமர் × வெண்களமர்

கருங்களமர் — Agricultural labourers.

(வெண்களமர்) — ,, landlords.

காரொக்கல் × வெள்ளொக்கல்

காரொக்கல் — Poor relations.

வெள்ளொக்கல் — Wealthy relations.

கொட்டுக்கலியாணம் × கட்டுத்தாலி

கொட்டுக்கலியாணம் — Remarriage of a widow or a divorced woman celebrated with tomtom, among certain low castes.

கட்டுத்தாலி — The same without tomtom.

அல்லித்தேங்காய், ஒல்லித்தேங்காய், ஆணிடி, பெண்ணிடி, இடுமுள்வேலி, முள்வாழ்வேலி, ஒட்டிப்பாடு, ஒட்டிப்பேசு, கருங்களமர், காரொக்கல், and கொட்டுக்கலியாணம் etc. are not found in the Lexicon.

கண்டு முட்டு and கேட்டு முட்டு, though explained in the Lexicon, are not contrasted with each other.

9. Non-mention of Number of certain imperative auxiliaries.

E. g.

" அட்டும்....... A verb suffixally used as a kind of imp. auxiliary in the sense of 'let' as in செய்யட்டும்; ஒரு வியங்கோள் விகுதி, Mod." (Vol. I. p. 42)

" அட்டு........ cf. அட்டும். A verbal suffix used as imperative auxiliary in the sense of 'let;' ஒரு வியங்கோள் விகுதி (யாழ், அக.)" (Supplement, p. 23)

அட்டு is singular and அட்டும் plural. அவன் செய்யட்டு means 'thou let him do' and அவன் செய்யட்டும் 'you let him do'

அட்டு is akin to ஒட்டு and means 'to allow' or 'to let.' As an auxiliary, it is suffixed to the infinitive of a verb, as in வரட்டு, போகட்டு etc.

Nowadays, the singular form has become obsolete except in the southernmost taluks of the Tirunelveli Dt., and the plural form is used for the Singular also in all the other parts of Tamil Nad.

These remarks apply to ஆகட்டும் (Vol. I. p. 203) and ஆகட்டு (Supplement, p. 93) also.

The inclusion of the singular forms அட்டு and ஆகட்டு in the Supplement and *not in* Vol. I reveals the fact, that they were discovered much later than their plural forms.

10. Absence of example or illustration.

Of the four kinds of metric syllables, நேரசை, நிரையசை, நேர்பசை and நிரைபசை, நிரையசை alone is illustrated by examples and that too only in English.

வந்து as an expletive is not illustrated at all.

11. Unnecessary repetition of definitions.

E. g.

(1) "அச்சதந் தெளித்தல்... To sprinkle a mixture of rice and Cynodon grass, as on a newly married couple; அறுகும் அரிசியும இடல்." (Vol. I, p. 24)

"அச்சுதந் தெளித்தல்... To sprinkle a mixture of rice and Cynodon grass as on a newly married couple; அறுகும் அரிசியும் இடுதல்......." (Vol. I. p. 25)

(2) "அசாகளத்தனம்... Nipple or fleshy protuberance hanging down from the neck of goats; ஆட்டின் கழுத்திற் றொங்குஞ் சதை." (Vol. I. p. 30)

"அஜாகளஸ்தனம்... The fleshy protuberance or nipple hanging down from the neck of goats; ஆட்டுக்கழுத்தில் தொங்கும் அதர்." (Vol. I. p. 197)

12. Erroneous use of grammatical terms.

E. g.

(1) அக்கடாவென்னல் is not an onomatopoetic expression, as stated in the Lexicon, but only an exclamation like அப்பாடா.

(2) அஞ்சலப்பெட்டி and அஞ்சாரப்பெட்டி are represented as dialectic variations of அஞ்சறைப்பெட்டி, whereas they are only colloquial corruptions.

(3) Under the intransitive form of the verb அடைதல், the last meaning given is,

" To obtain eternal bliss, die; முத்தியடைதல்" In the sense 'to obtain eternal bliss' or 'முத்தியடைதல்' the verb is transitive.

(4) The imperative auxilary அட்டு, or its plural form அட்டும் is described in Tamil as, " ஒரு வியங்கோள் விகுதி."

விகுதி means 'a termination or suffix.' and not an auxiliary verb' which is called துணைவினை in Tamil. Further, வியங்கோள் வினை which is the optative mood in Tamil, unlike the imperative, is common to all genders and persons and both numbers.

அட்டு, as an imperative auxiliary, may be more appropriately described, as an ஏவல் துணை வினை,

III Defects relating to derivation.

The class of defects of the Tamil Lexicon, which invites the severest criticism from the student of Tamil philology, is that which relates to derivation.

1. Misrepresentation of Tamil words as Sanskrit.

Hundreds of genuine Tamil words are shown in the Lexicon, to be derived from Sanskrit.

E. g. அச்சன் < Pkt. ajja < ārya

அப்பம் < apūpa

ஆசிரியன் < ā - cārya

ஐயன் < ārya

கலை < kalā

காகம் < kāka

காலம் < kāla

சாமை < šyāmā

சாயங்காலம் < sāyam +.

சீர்த்தி < kīrti

திறம் < sthira

தூண் < sthūṇā

தூள் < dhūli

நகர் < nagara

நடி-த்தல் < naṭa

நாழி < nāḍi

பதிகம் (பாயிரம்) < pratika

புடல், புடலை < paṭolikā

பெட்டி < pēṭi

மீன் < mīna

முகம் < mukha

முத்து < muktā

வடவை < vaḍavā

வரி (tax) < bali

வால் < vāla

விடி-தல் < vyuṣṭi

வேட்டி < vēṣṭa

No one who has properly understood Tamil, would ever dream, for a moment, of deriving these words from any other language, however classical or even divine it may be. Dr Caldwell has stated in his 'Dravidian Comparative Grammar' regarding the independence of Tamil, as follows:-

"Tamil, however, the most highly cultivated *ab intra* of all Dravidian idioms, can dispense with its Sanskrit altogether, if need be, and not only stand alone but flourish without its aid."

Even in a recent North Indian publication entitled 'Vedic Age', the editor Sri K. M. Munshi has stated, that the Dravidian contribution to the composite Indian culture amounts to more than three-fourths. But, the fact, that the Lexicon has been so prepared as to make the impression upon the readers, that Tamil is an off-shoot of Sanskrit, militates against the high opinion expressed by authoritative scholars regarding Tamil language or culture.

Sir Monier Williams' Sanskrit Dictionary, I think, is partly responsible for the boldness with which the editorial staff have shown Sanskrit origin for a number of basic and most important Tamil words. Prof. Max Muller, not having studied Tamil properly and animated to some extent by racial spirit, failed to discover the Dravidian admixture in the Sanskrit language and literature, and jumped to the conclusion that Sanskrit was the prototype of all Indo-European languages. His follower, Sir Monier Williams has laboured under the

same illusion, and not even in one instance in his dictionary sought the aid of Tamil for etymological elucidation. Therefore, his dictionary has become unscientific, so far as the Tamil words are concerned. To give two instances:

(1) முகம் (முகு + அம்), a pure Tamil word, is taken in its Sanskritised form *mukha* and arbitrarily cut into *mu* and *kha*. *Mu* is unceremoniously dismissed as a meaningless prefix, and *kha* is taken as the vital part derived from *khan*, to dig. From the idea of digging, those of 'pit', 'mouth,' and 'face' are drawn out in succession by force.

The absurdity of this etymology is clear, when we understand, that 'மு', the first syllable of the word முகம், is its radical element conveying the idea of 'frontness', as in முன், முந்து, முகப்பு etc. The word முகம், as a member of a compound also, conveys the same idea; e. g. முகவுரை, முகமண்டபம், முகதலை; துறைமுகம், நான்முகம், போர்முகம். Further, the verb கன் to 'dig,' which is the sole basis of the Sanskrit etymology, is a Tamil word as an alternate form of கல், to dig, and is not to be identified with the last syllable of முகன், an alteration of முகம்.

There are two words, ஆனனம் and வதனம், peculiar to Sanskrit to denote face. முகம் is the only word in Tamil to signify the organ, and it would be absurd to think, that the ancient Tamilians, who had built up so advanced a civilization and developed so wonderful an organ of thought, had no word for face at all.

(2) வடவை, another pure Tamil word is derived from வடம் 'north', and means 'the northern fire.' It is interesting to note, that the corresponding English word *aurora borealis* is identical in meaning. St. Thayumanavar employs the compound word வடவனல் instead of வடவை, and this proves beyond a shadow of doubt the Tamilian origin of the word வடவை, whose another form is வடந்தை. For the sake

of perspicuity, கனல் or தீ is sometimes added to வடவை and வடந்தை, as வடவைக்கனல், வடவைத்தீ and so on.

The compound form, such as வடவைக்கனல், assumes the form *vadavāgni* in Sanskrit, by transliteration of the first member and translation of the second. To differentiate further, *mukha* is inserted in the middle of the compound, and then the whole form is interpreted, as "the Submarine fire in the shape of a mare's head, belived to consume the world at the end of a yuga," the first member being misrepresented as a Sanskrit word of that form, meaning 'a mare.'

To connect the word ஐயன், a name of kinship of native origin, with *arya*, a racial name of foreign origin, is grossly michievous and tendentious. ஐயன் is a genuine Tamil word primarily meaning 'a great one.' On the basis of this idea, it came to signify God, a king or chief, a hermit, a teacher, one's father, one's eldest brother, a senior and so on. Every aged and respectable man is addressed ஐயா, the vocative of ஐயன். There are several pure-blooded Tamilian castes, hereditarily employing the word ஐயன், to address the male parent.

ஐயன் is derived from ஐ, whose primary meaning is 'greatness,' and subsequent meanings the same as those of ஐயன்.

As parents, acting as protectors and teachers, are all-important great ones to each and every child throughout his or her life; as primitive kingship which had always an air of divinity in it, was patriarchal in origin; and as all other great ones including God are held great only on the parental pattern; it can be held, that ஐ originally denoted only the parents, as a common term.

A number of words, among those indicated by asterisks to be of non-Tamil origin up to the end of page 506 of the Lexicon are undoubteply of Tamilian origin.

As Sanskrit literature began to develop only after the Brahmins came in contact with the Tamilians, hundreds, if not thousands, of Tamil words have found their way into Sanskrit literature. The old notion, that Sanskrit, as a divine language, could not borrow from any other language, has been a deliberate public cheating and cannot be maintained any longer.

2. Absence of information as to origin of words.

There are many words, chiefly exclamatory expressions whose origin, though plain, is not given in the Lexicon.

E. g. Ex. word	Origin not given
அச்சோ	அச்சன்
அத்தோ	அத்தன்
அந்தோ	அத்தோ < அத்தன்
அப்பா	அப்பன்
அம்ம	அம்மை
அம்மகோ	"
அம்மவோ	"
அம்மா	"
அஞ்ஞே	அன்னை
ஐயோ	ஐயன்

Children, when in distress or under the sway of any strong emotion, naturally call their parents, generally male child his father and female child her mother, either for relief or for informing them of the event that has excited the emotion in them. Such calls or addresses, uttered in olden days, later on became established as exclamatory words expressive of the various emotions in man. அடேயப்பா and அடேயம்மா are modern amplified forms of அப்பா and அம்மா respectively.

Though அந்தோ is the nasalised form of அத்தோ, it is sought to be derived from the Sinhalese word *hanta* by the Brahmin Tamil scholars.

(2) வேந்தன், whose relationship or correspondence with *devendra* is suggested in the Lexicon, is derived from வேய்ந்தோன், 'one who wears a crown' It must be recollected in this connection, that originally only the Tamil kings of the three dynasites, viz., Chera, Chola and Pandya, had the right to wear a crown and hence, they all had the appellation வேந்தன் in common.

God Siva is called கொன்றை வேந்தன் which is a corruption of கொன்றை வேய்ந்தோன், the wearer of Casia flower. வேய்ந்தோன் is from வேய், to wear on the head.

3. Erroneousness of derivation.

E. g.

(1) மணித்தக்காளி is derived from மணத்தக்காளி (மணம் + தக்காளி) by the Lexicon. மணி is a word meaning 'small' and prefixed to many names, as a diminutive prefix, as in மணிக்கயிறு, மணிக்காடை, மணிக்குடல், மணிப்பயறு, மணிப்புறு etc.

தக்காளி is the common name for several species of fruits called மணித்தக்காளி. பைத்தக்காளி (or simply தக்காளி), சீமைத்தக்காளி and so on; of which மணித்தக்காளி is the smallest.

(2) " ஆமவடை < āma +. Cake fried, but not thoroughly, in oil or ghee." (Vol. I p. 234).

This is a typical instance, in which, a Tamil word is deliberately distorted in order that an Aryan origin might be attributed to it, by a wrong meaning given to it.

The correct form of the word is ஆமைவண்டி, and the cake is so called, because of its convex or double-convex shape which resembles the shell or the body of a tortoise.

There are also some other articles called after the tortoise, for the same reason; e. g. ஆமைத்தாலி, ஆமைப்பலகை. ஆமைப்பூட்டு etc.

4. Indeterminateness of derivation.

E. g. "குழும்பு, n. prob. குழி"
"பால், n. perh. பகு"
"மங்கை. n. prob. *mangala*"
"மருகன், n. prob. மருவு"

These derivations are quite correct, except that the word மங்கலம் is shown to be a Sanskrit word.

5. Reverseness of derivation.

Tamil is the oldest language of India, and was perfected long before the advent of the Vedic Aryans, as were the Tamil literature, civilization and culture.

The following observation of Dr. Caldwell is worth recalling in this connection:—

"Does there not seem to be reason for regarding the Dravidian family languages, not only as a link of connection between the Indo-European and Scythian groups, but—in some particulars, especially in relation to the pronouns—as the best surviving representative of a period in the history of human speech older than the Indo-European stage, older than the Scythian, and older than the separation of the one from the other." (D. C. G. Preface, viii.)

There were only a few languages spoken in India during the Vedic Age; like *Pisāci*, *Saurasēni*, *Māgadi* and *Māharastri* in the North, and *Dravidi* or Tamil in the South. On account of the poor minority of the Vedic Aryans and the phonological and inflexional over-development of fhe Vedic language, the latter ceased to be a spoken langu-

age and the post-Vedic Aryan grammarians and men of letters, realising the deficiency of the Aryan vocabulary, slowly evolved a literary dialect called Sanskrit, 'the perfected,' out of the dead Vedic Aryan and the then living Indian languages called Prakrit 'the pre-existing.' Thus, Sanskrit is not identical with Vedic Aryan, which differs from the former as much as Anglo-Saxon does from Modern English in point of vocabulary, and it is a misnomer to call Vedic Aryan 'Vedic Sanskrit.'

Another fact that has to be taken into account is, that many Dravidian dialects, some of which have developed into languages later on, and some of which have formed the groundwork of the North Indian Aryan vernaculars, had been spoken all over North India from the remotest times beyond the reach of history. So, even before the arrival of the original Brahmin colonists in the South, hundreds of Dravidian words had been borrowed by the Aryan language through the regional languages of North India called Prakrit. Such words, therefore, have to be traced to Tamil through Prakrit. But, the process is reversed in the Lexicon.

E. g.	SANSKRIT	PRAKRIT	TAMIL
	sukti	sippī	சிப்பி > இப்பி
	kāṣṭhā	kaṭṭha	கட்டை
	stambha	khambha	கம்பம் < கம்பு
	snēha	ne-am	நேயம்
	manga	māṅga	மாங்கன் (ஒரு மீன்)
	vṛtta	vaṭṭa	வட்டம்

6. Mis-splitting of compound words.

Some compound words are split up in an arbitrary manner in the Lexicon.

E. g. "உடக்கெடுத்துப்போதல்........prob. உடல் + கெடு + "
உடக்கெடு is the compound of உடக்கு and எடு, and not of உடல் and கெடு.

உடக்கெடுத்துப்போதல் means, to grow lean and emaciated, to become skin and bone, to be skeletonised. உடக்கு is not clearly explained in the Lexicon. It means: (1) Hollow carcass.
(2) Skeleton.
(3) Artificial framework of body, as of a horse.

7. Misrepresentation of the same word as different homonyms.

E. g.

"இறு[2]-த்தல் ...... caus. of இறு[1]-. 1. To break off, as a branch......... 2. To smash........ 3. To destroy..... 4. To bring to an end..... 5. To bring down........." (Vol. I. p. 363)

"இறு[3]-ததல்.... 1. To pay, as a tax, a debt...."

Both the words shown to be different homonyms are identical.

Cf. "தீர்-த்தல்.......... caus. of தீர் - .... 1. To leave, quit..... 2. To finish........ 3. To destroy .... 4. To kill .... 5. To beat severely.... 6. To remove, cure, relieve, as pain.... 7. To clear off, pay off, as debt....... 8. To divorce.... 9. To settle, decide, as dispute........"—(Tamil Lexicon, p. 1945)

Cf. "தீர்வை ... ... 1. Conclusion .... 2. Certainty ... 3. Expiation .... 4. Escape....5. Divine judgment.... 6. Judgment .... 7. Duty, tax, toll ... 8. Divorce fee...." —(Tamil Lexicon p. 1948)

The basic meaning of இறுத்தல் is 'to finish, and the subsequent meanings are: (1) to kill, (2) to settle a dispute, (3) to punish an offence, (4) to pay the dues, (5) to pay a tax, etc.

Cf "fine' n., & v. i. & t. End (now only in *in f.*, to sum up, finally, in short); sum of money paid by in-coming tenant in consideration of small rent; sum of money fixed as penalty for offence. (Vb.) pay consideration for privilege or appointment; punish by a f., whence finABLE a. [M E & OF *fin* settlement of dispute f. L. *finis* end]"

—(The Concise Oxford Dictionary, p. 424)

8. Misrepresentation of different homonyms as the same word.

E. g. "கரை-தல்........*intr.* 1. To wear away, as soil by the action of water; to dissolve, as salt or sugar in water ... 2. To be reduced from a solid to a liquid form .... 3. To become emaciated, as the body ... 4. To become gradually attenuated ... 5. To undergo difficulties...6. To linger, delay...7. To sound... 8. To weep ... 9. To be over-ripe, as furit ... — *tr.* 1. To call ... 2. To tell ... ." (Vol. II p. 767)

Of the various meanings given of கரைதல், Nos. 1 – 6 and 9 given under the intransitive form belong to a word கரை derived from கர, 'to hide or disappear,' and all the rest to another word கரை derived from கர imitative of a sound produced in the throat.

IV Defects relating to the plan of the Lexicon

1. Non-differentiation of primitives and derivaties by typographical device.

All words, whether primitive or derivative, simple or compound, are printed in the same type, 'English Body,' and this hinders the student of philology or etymology, from distinguishing the derivatives and the derivative compounds from

the parent words at a glance. It would have been better, if Winslow's Dictionary had been followed in this respect.

2. Non-enumeration of species under genera.

In Dr. Winslow's Dictionary, under every genus, its species are given in the alphabetical order. This is the best method of presenting the individuals of a group, the varieties of an article, and the species of a genus, as it is most convenient for the student to learn all the allied things, at one stretch without much effort in the shortest space of time possible. It also facilitates reference.

For instance, if under அவரை, all its varieties, ஆட்டுக்கொம்பவரை, ஆராவ்மீனவரை, ஆனைக்காதவரை, கணுவவரை, காட்டவரை, கொழுப்பவரை, கோழியவரை etc., had been given, it would help not only the student to know all the different varieties together at the same time, but also the lexicographer to find out the missing words. ஆரால்மீனவரை, ஆனைக்காதவரை and கொழுப்பவரை etc. are not given in the Lexicon.

As all the words treated of in the Lexicon, with the exception of group-names, are given in the alphabetical order, one has to go through all the volumes in order to know all the species of a particular genus.

All the good features of Dr. Winslows' Dictionary have not been imitated, but, the bad one of incorporating unnecessary foreign words has been over-imitated in the Lexicon to an abominable extent. There are several extenuating circumstances, such as the nationality of the compiler and the time of compilation for an excuse, in the case of the former, while none exists in that of the latter.

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V Defects relating to the work of the Editorial Staff

1. Lengthiness of the Corrigenda list.

Lexicons belong to a class of literary works, which strictly demand complete freedom from spelling mistakes or typographical errors. The Tamil Lexicon took more than a quarter of a century for its completion. The Lexicon office was adequately staffed throughout, and yet, the main Lexicon could not come out 'without' a corrigenda list of 717 mistakes. Every referrer has to look at the corrigenda list also, every time he looks up a word in the Lexicon.

2. Inexhaustiveness of the Corrigenda list.

In spite of the tediously long corrigenda list, there are typographical errors yet to be corrected, and consequently, every student or foreigner is obliged always to entertain some doubt, as to the correctness of this or that word.

E. g.

Vol.	Page	Word	Erroneous	Corrected
Introduction	xxxxii		contraced	contracted
,,	xxxix		prepared Dr.	prepared by Dr.
II	697	கண் திறத்தல்	முதலியவற்றிற்கு கண்	முதலியவற்றிற்குக் கண்
,,	750	கருக்குக் கஷாயம்	சரக்கை கருக்கி காய்ச்சிய	சரக்கைக் கருக்கிக் காய்ச்சிய
III	1213	சக்கைபோடு போடுதல்	சக்கைபோடு	சக்கைப்போடு
Supplement	240	கூந்தியாவுழுந்து	உளுந்துவகை	உழுந்துவகை
,,	320	தூதுகறியுருண்டை	உளுத்தமா	உழுத்தமா

On page 2022 of Vol. IV, தாரு[2] is referred to a தார் whose serial number is not given, and hence, the reference is of no use.

All the defects explained so far have to be attributed to the nature of the responsible members of the editorial staff, who have neither evinced a genuine love for Tamil, nor exhibited any ability to compile a standard or first class dictionary in Tamil.

Of the two Tamil schools of thought—the Tamilian-led orthodox and the Brahmin-led heretic—the former, the most important section of the Tamil body of learning, was entirely unrepresented on the editorial staff, and hence all the evils.

Almost all the members of the editorial staff seem to have been vegetarians, and to have had no idea of the articles of non-vegetarian diet. Though the Lexicon contains a large number of names of fish, there are still about a hundred to be added to them.

The editorial staff had had no idea, at the beginning, of the copiousness of the Tamil vocabulary, the nature of the colloquial dialect of Tamil, and the method of collecting the words relating to the various arts and sciences, and had entirely depended upon the dictionaries and the epinal glossaries of certain classics. Even some grammatical terms occuring in Tolkappiyam, for instance, இயலிசை and உரியசை, find a place only in the Supplement. It was only after a long time, that the editorial staff came to know, that there are a large number of words confined to the colloquial dialect. Even then, they did not show any keen interest in collecting them. When I offered my services in 1934, when I was a teacher in the Bishop Heber High School, Puttur, Trichinopoly, for collecting the thousands of words current in the retired districts, on condition that I should be employed on a fixed salary of Rs. 100 p. m. for a period of two years, it was

flatly rejected by the Editor. The only thing he did was to enlist myself as a Honorary Referee, and sanction me a complete set of the Lexicon volumes, in recognition of the list of 200 words that I had sent him. What is curious is, that some of the words I sent were not incorporated in the Supplement, for instance, கருங்களமர் and காரொக்கல். The editorial staff have also not been faithful in transcribing the meanings given in Dr. Winslow's Distionary, though they had first taken it as the main basis of work. For instance, the 4th meaning given under the word பன்னுகிறேன், viz , "to recite or interpret word by word, விவரிக்க." is omitted in the Lexicon.

Except the Rev. J. S. Chandler, who remained in office only for a short period, the members of the editorial staff never visited or sent agents to the various artisans and workmen, for collecting technical terms and ascertaining their meaning, and entrusted the work entirely to Literary Associates and Honorary Referees, who were after all only honorary workers. Hence, many names of tools and instruments are not found in the Lexicon. E. g. உருண்டையரம், கத்தியரம், சீட்டியரம், பூவரம், பொந்தரம், முள்ளரம், முதுகரம், etc., the different kinds of files used in carpentry.

Of the terms relating to castes, sub castes, social customs and ceremonies, children's games, plants and insects, etc., there are hundreds unknown to the Lexicon.

Even literary words are remaining in their hundreds outside the Lexicon, for instance: ஒரெழுத்தொருமொழி, ஈரெழுத்தொருமொழி, நெடுஞ்சினை, காரை, சினைமுதற்பெயர், வண்ணச்சினைச்சொல், தடுமாறுதொழிற்பெயர், பாஅவண்ணம் etc. of Tolkappiyam; அந்தரக்கோல், கண்ணெழுத்து, பண்மொழிநரம்பு, etc. of Silappadikaram; புகுவாயில், புறப்படுவாயில் etc. of Adiyarkkunallar, கருங்களமர், கருமுகமந்தி, செம்பினேற்றை etc. of Nachinarkkiniyar; இல்லறவெள்ளை, ஐம்படைவிருத்தம், செந்தமிழ்மாலை, யானைத்தொழில், வேந்தன்குடைமங்கலம், etc. of Panniru-

pattiyal; ~~வழுவை of Pingalam~~, அரைசுமக்கள், கணக்குவாரியம்' கலிங்குவாரியம், குடும்புவாரியம், சிறுதரம், தடிவழிவாரியம், தீட்டுக்காரன், நடுவிருக்கை, நாடாள்வான், நாடுடையான், பழநியாயம், பெருந்தரத்துக்குமேல்நாயகம், பொன்வாரியம் etc. of the inscriptions. Under these circumstances, the inclusion of the Hindi words like டர் and லக்கிடி in the Lexicon so early as 1929, speaks volumes for the lukewarm attitude of the editorial staff towards Tamil

The work of the Lexicon, with the exception of the Rev. J. S, Chandler, has been supervised, guided and executed by Brahmins. The editor, though a Non-Brahmin, is not an adherent of the orthodox school. His dating of Tolkappiyam to the early centuries of the Christian era, is in keeping with his habit of post-dating of all early Tamil classics. His definition of உரிச்சொல், இயற்சொல், திரிசொல் and திசைச்சொல் is wrong and misleading. He has not been able to construe a simple phrase 'விழிப்பத்தோன்றா' occuring in the Tolkappiyan sutra "மொழிப்பொருட்காரணம் விழிப்பத்தோன்றா." He has mis interpreted this sutra as, "Tolkappiyar only says that the origin of words is beyond ascertainment." Tolkappiyar has never said so. 'விழிப்பத்தோன்றா' means 'will not be clear at a glance.' The editor has evidently ignored the modifying adverb 'விழிப்ப' in his interpretation. There is as much difference between தோன்றா and விழிப்பத்தோன்றா, as between 'cannot talk' and 'cannot fluently talk.' Even at this day, the ascertainment of the origin of words is possible in the cases of more than 50%, (for instance புள் (பொள்) > புழல் > புடல் > புடலை, 'that which is hollow') and it must have been more so at the time of Tolkappiyar, who seems to have flourished in the 8th century B. C.

Though the original Brahmin colonists of South India seem to have settled in Tamil Nad 3000 years ago, the Brahmin Tamil scholars have not yet attained that state, which would enable them to become authorities on the Tamil language. The reasons are the following:-

(1) They do not identify themselves with the Tamilians, and are still keeping up their Aryan spirit alive in every respect.

(2) They do not move closely with the Tamilian peasants, whose dialect is tolerably pure and richest in colloquial idioms.

(3) They are not interested in learning Tamil words and idioms and using them, but are bent upon adulterating Tamil by introducing unnecessary Sanskrit words.

It is possible for one to master the literature of a foreign people but not their idioms, unless one moves intimately with them for a long time.

Even in the field of Tamil literature, the Brahmin scholars, with a few exceptions, are not reliable masters as they make it a point to misinterpret all vital passages and key-words of Tamil classics, which serve as evidences of the pre-Aryan and pre-historic antiquity and excellence of Tamil culture, on the basis of Aryan notions, and to introduce Aryan ideas into Tamil literature wherever possible, even by changing the text. This odd behaviour on the part of the Brahmin scholars, seems to have been prompted by a desire, to keep up the ill-gotten social supremacy of the Brahmins to the very end of the world.

The Brahmin historians of South India with the co-operation of the Brahimin Tamil scholars and some unenlightened Tamilians have embarked on a compaign for misreperesntation of Tamil history and culture abroad, taking full advantage of certain social and political conditions still favourable to them, in a deliberate attempt to foreclose any revolutionary social change, that may take place in future and deal a death-blow to Brahminism. This attempt at suppression of truth and misrepresentation of Tamil culture, is best illustrated by the following quotations.

"The attempt to support the Lemurian theory from references to Tamil literature, e. g. *Silappadikaram*, xi, ll. 18-20, cannot be considered satisfactory"

—(The Pandyan Kingdom, p. 1, foot-note)

"The Tolkappiam states definitely that marriage as a sacrement attended with ritual was established in the Tamil country by the Aryas."

—(A History of South India, p. 125)

The following observation made by Prof. Sundaram Pillai so early as 1908, is worth considering with utmost seriousness.

"The attempt to find the basic element of Hindu civilization by a study of Sanskrit and the history of Sanskrit in Upper India, is to begin the problem at its worst and most complicated point. India, south of the Vindhyas — the Peninsular India — still continues to be India proper. Here the bulk of the people continue distinctly to retain their Pre-Aryan features, their pre-Aryan languages, their pre-Aryan social institutions. Even here, the process of Aryanization has gone indeed too far, to leave it easy for the historian to distinguish the native warp from the foreign woof. But, if there is anywhere any chance of such successful disentaglements, it is in the south; and the further south we go the larger does the chance grow."

"One may know by a handful the whole sack." The Lexicon has deplorably failed to "satisfy the Tamil Scholars of the orthodox style," to a great majority of whom it is either inaccessible owing to its costliness, or seems, inexplorable owing to its voluminousness, and hence their silence, which means by no means approval.

Tamil, though the highly cultivated and philosophically developed primary classical language of the world, has been purposely shown in the Lexicon to be a linguistic mixture of no great importanee, and hence, the inevitable corollary is that to entrust the preservation, publication, promotion, and

propogation of the Tamil language and literature to the heretic school, is 'to set the fox to keep the geese.'

SUGGESTIONS FOR THE IMPROVEMENT OF THE TAMIL LEXICON.

There are hundreds, if not thousands, of Tamil words lingering in the Tamil, Malayalam, Tulu and Kanarese countries, which have not yet entered the Tamil Lexicon. A touring collector of words may be appointed forthwith by the Madras University, to collect all the unrecorded words current in those regions which were once Tamil. Such words after collection, together with the 3000 words and idioms already collected by me, can be incorporated in a purgatory edition of the Lexicon, which is to be treated as an urgent matter of public importance, and which is urged by two other considerations that the Supplement is to be merged in the main Lexicon, and that copies of the 1st edition are already exhausted.

Such an edition will not only foster the growth of modern high class prose literatue in Tamil, as anticipated in the Preface to the Lexicon, but also facilitate coinage of scientific and technical terms, so indispensable for making Tamil the state language of Tamil Nad immediately, and for introducing Tamil medium for the university courses of study in due course.

Some competent person may also be sent abroad, to catalogue the printed and manuscript copies of Tamil works preserved in the metropolitan libraries of foreign countries.

Some of the statements contained in this report may seem pungent to some of the readers, but, I am sure, impartial outlook, calm reflection and courageous judgment will convince them of the truth at the end.

"Oil and truth get uppermost at last."

SALEM,
15-6-'55.

Yours Sincerely,
G. DEVANESAN.

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CORRIGENDA

Page	*Line*	*Erroneous*	*Corrected*
8	4	Intransitive form	Intransitive form or sense
,,	5	உசும்பு	உசும்பு (sense)
,,	6	உணா	உணா (form)
9	10	of phrase	phrase
12	3	necessary	unnecessary
17	21	foreign of	foreign
36	9	Casia	Cassia
44	8	Distionary	Dictionary